

# Oöol's Tantric Mantra Book

URW palladio ITU Sanskrit transcription letters Sanskrit 3000 combined Sanskrit letters and above

**A** condensed encyclopedia of tantric pathways to enlightenment, including translations of Tantras, scriptures and hymns, related philosophical observations, mysticism, myth, magical formulae and actual mantras as well as numerous spontaneously revealed *Sambhavidikṣa* songs and verses and this poor lama's inadequate annotations.

*O you, the moon-crested Lord of the living breath  
When you touch me suddenly after the long pain of separation*

*My consciousness – a doll carved of moonstone  
Melts and melts away*

(Locana, 3.30 Abhinavagupta)

## Introduction

## The Real Duck tape of Sunyata

To pass through existence leaving no marks is known as  
The Footprints of the Buddha  
No indent, nothing displaced, very rarely found,  
Once seen: forgotten  
Swallowed up by "the lake of my mind"  
All bliss accomplished, in my Yum's embrace  
Nothing left to conquer  
Yoga of patience

At daybreak, chopping, tapping, high-decibel music attack  
Coming loudly from the three middle directions  
Still... went back under for an hour

Now breaking free of domestic circle  
Rice, trees and pale swamp grass  
Give birth to a lotus-filled aqueduct  
Image Mantra:

'The Real Duck tape of Sunyata'

## Hui Neng's Stanza in Haiku form (*enlightenment stanza of the 6<sup>th</sup> patriarch*)

*No Bo tree in space  
Mind mirror shining brightly  
At rest on no-base*

*In the mind-gap clear  
No motes of dust ever  
Alight on its face*

Standard form

No Bo tree in space  
Mind mirror shines brightly  
But rests on no-base

In the mind-gap clear  
No motes of space dust, Ever  
Land on its face

***“Whatever you see,  
That is it!  
In front, behind,  
In all the ten directions”***

***“It is devoid of names and other qualities  
I have said it cannot be known by discussion  
So, how may the supreme lord be described?  
It is like a maiden’s experiencing of bliss”***

***Saraha’s Literal teaching 15/01/2000 Pangandaran***

1

Siva Rudra

## THE SATARUDRIYA

THE SATARUDRIYA <i>being freely rendered into verse by Dr. Oöol Fjölunnigr</i>	THE SATARUDRIYA	Notes:
Hail to Rudra, hail to your wrath and arrow, destroyer of evil, Hail to your bow and to your powerful arms.	Prostration to Thee, Rudra; Prostration to Thy Wrath and Thy Arrow (which destroy evil); Prostration be to Thy bow; Prostration to Thy mighty Arms.	Note: - According to the celebrated Sayana Acharya, the Rudra chapter of the Yajurveda consists of the Mantras by which oblations are offered in the Sacrifice of Knowledge, wherein the manifold universe is visualised as the extensive manifestation of the Supreme being.
With your arrow of peace, bow inspiring hope and quiver of good fortune, O valiant one, make us happy.	This, Thy arrow that has become exceedingly peaceful (to the devout); Thy bow become a source of auspiciousness, and Thy quiver of blessedness; with these, O Valiant One (Rudra), make us happy.	Note:- While the first Mantra invokes the Terrible Power for destruction of evil, the second envisages the fulfillment of the arms on the establishment of peace, and the now benignant phase of what was once formidable.
Rudra! The auspicious and merciful sin-eraser... radiant in your garb of peace, Come! Shining Lord of Kailasa.	Rudra! That blessed and benign form of Thine, which obliterates the trace of all sins - with that most hallowed and calm phase of Thy being, reveal Thyself to us, O radiator of peace from the Mount of Kailasa!	Note: - Rudra-Siva is said to have two forms, the terrific and the beatific, which are manifested at different times.
O boon-granter, thawer of the frozen peak, transform your fierce foe-destroying projectile into the merciful arrow of salvation, Harm not man and the other sentient beings, O protector of the holy crag!	O Benefactor from the Mount of Kailasa! That arrow which Thou wieldest for aiming at enemies, make that benign (in respect of us); harm not human beings or others in creation, O Protector in the sacred Mount!	
O mountain top dweller, We invoke you with these sacred verses, Yearning for your shining presence... May the whole of space be freed! Let the ubiquitous tendrils of pain and sorrow be transformed into sweet scented jasmine flowers of joy and well-being	Resident of the Mountains! We pray to Thee with auspicious eulogies, for the sake of attaining Thee; do so deign that this whole world of ours is rid of all ailment and affliction, and blossoms with a joyous mind.	
May I be embedded in the heart-mind-awareness of Mahadeva, sympathetic and magical subduer of all evil. Even poisonous creatures, fell beasts, trolls, goblins, giants And all other malevolent spirits Seek the comfort of your	May that Divine Physician, First among gods, exalt me in His all-redeeming Transcendent Being; having cut off all evil, whether in the form of poisonous creatures and wild beasts, or the demoniacal natures in creation	

Shiva Gyatri:

**Oṃ mahādevāya viṣṇomatano rudrastano  
Mahītano Rudra pracodayāt**

Mṛtyuñjaya Mantra

*(Siva Pasupati Ardhanarisvara initiating healers etc. into saiva sakti rituals)*

**Tryambakam yajamahe sugandhim  
pustivardhanam  
Uruvarukamiva bandhananmrtyor muksiya  
mamrtat**

We worship the three eyed one, the fragrant, the increaser of growth, Liberate us from death like the uruvaka flower is liberated from its bondage but without separation from immortality.

**Durjaya linga** = invincible Shiva

**Dyorjala** = Darjeeling (rDo-rje-gliṅ)

Tibetan: Vajra region (thunderbolt peak)

*[from Tantric tradition, Agchananda Bhavati pp. 71]*

Aghora Mantras: (Shiva “not terrible”)

**1.Oṃ hrīṃ hrīṃ kṣoṃ phaṭ svāhā**

Ten lettered Aghora mantra

**2.Oṃ raṃ kṣaṃ raṃ kṣaṃ raṃ kṣaṃ raṃ chaṃ  
raṃ oṃ**

2

Kali

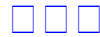


*Kali Parashakti mantra*

**Oṃ hrīṃ śrīṃ krīṃ parameśvāri kālike svāhā**

*Kali mantra*

**Oṃ kālī kālī mahākālī kālike pāpahāriṇī  
dharmartha-mokṣade devi nārāyaṇī namo-  
stute**



**krīṃ krīṃ krīṃ huṃ huṃ**

*(Mind at one-ness with Kali)*

*Kali Mahamantram*

*(from Virasadhana)*

ॐ ह्रीं ह्रीं हुं हुं क्रीं क्रीं क्रीं दक्षिणे कालिके  
क्रीं क्रीं क्रीं हुं हुं ह्रीं ह्रीं स्वाहाः

**Oṃ**

**Hrīm Hrīm Hūm Hūm Krīm Krīm Krīm  
Dakṣiné Kaliké  
Krīm Krīm Krīm Hūm Hūm Hrīm Hrīm  
Svāhā!**

*(bhairava is the ṛśī, uśnik the metre, mahakali the devi, hrīm the bija and hūm the śakti)*

*Another variation:*

**Krīm Krīm Krīm Hūm Hūm Hrīm Hrīm  
Dakṣiné Kaliké Krīm Krīm Krīm Hrīm Hrīm  
Hūm Hūm  
Svāhā!**

*Kali Mahamantram (from Virasadhana) translation:*

I adore the heartbreakingly lovely Dewi with flawless arms and thighs the shade of thunderclouds who perches naked on the corpse of Shiva. She who has three eyes and wears earrings made from the bones of handsome boys... She who wears malas of skulls and flowers: in her lower left hand holds a curved cleaver and in her upper right hand a decapitated head. Her other two hands bestow boons and banish fear. Her hair is long and wild. I invite her into me

and worship her as my heart's desire offering her the tearful gift of my most profound and ardent devotion.

**Oh Mahesani Prakrti, Mahaprakrti Kali,  
Mahesvari, Naganandini, Paramesvari, Hrim  
hrim hum hum hum hum hrim hrim svaha!**

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#### Chapter Four Kankalamalini Tantra

This chapter centres around the worship of Mahakali. Parvati asks Shiva to give the Kali mantra, and describe her puja. Ishvara (Shiva) says that the mantra of Mahakali bestows every type of success. All the gods and rishis achieved what they did through her worship. It gives both liberation and enjoyment and bestows liberation through enjoyment, when heard from the mouth of the guru.

Shiva gives the mantras of Mahakali and and says her one syllable mantra is the gives siddhi in the Kali age. He then gives a three syllable mantra of Dakshina Kalika, followed by other three syllable mantras producing different results.

Conventional rules in the worship of Mahakali are suspended, says Shiva. There is no rule as to time, as to the woman who is the shakti, or to defects of the mantra. Similarly, one need not pay attention to bodily defects. The sadhana may be done during the day or at night, and the recitation (japa) of the mantra may be done anywhere.

By pleasure one gains liberation, Shiva says. He says: "This is true, true, true and again true, I say."

Puja is of three types, he says: daily, every so often, and according to desire (kamyā). Here he says he will speak of the daily puja of Mahakali. Bhairava is the rishi, Ushnik is the metre, and the devata is Mahakali, who gives the four aims of mankind.

Without five fold purification, any puja undertaken is black magic (abhichara). Those five purifications are of the atma, bath, the materials, the mantra and the devata. Following the placing of the materials, one should bow to the gurus on the left and to Ganapati on the right, and should then perform bhutashuddhi, the purification of the elements. (This is a meditation in which the different elements within a sadhaka are purified. There is a complete explanation and translation of this process in Woodroffe's edition of the Mahanirvanatantra).

Different nyasas are then performed, and the text follows with a meditation image of Mahakali. One should meditate on Adya Mahakali as being in a celestial spot, on the central peak of the Himalaya range, under a jewelled pavilion which is the great pitha, her lotus feet served by Narada and the best of saints, worshipped by Bhairava. She is the colour of sapphire, with two large high breasts, wears variegated colour clothes, and has four arms and three eyes.

The text then follows with a description of her inner meditation, where she has limbs the colour of thunderclouds, dishevelled clothing, three eyes and is seated on Shiva's corpse. She is ornamented with a chain of skulls. In her left upper hand she holds a man's severed head, and with the lower hand holds a cleaver. She has dishevelled hair.

Shiva then gives a further dhyana of Mahakali, where she has a fierce, fanged mouth, is completely naked, and has three eyes. She sits in virasana on Mahakala and makes a terrifying noise, wears a garland of skulls (mundamala) and has streams of blood pouring over her full breasts. She sways backwards and forwards, as if intoxicated. In her left hands she holds a cleaver and a severed head, and in her right shows the mudras giving boons and dispelling fear. She has a terrifying face and her tongue rolls wildly. She has earrings made up of a bird's wing and an arrow. She is served by terrifying, roaring jackals in the cremation ground and by Bhairavas making fearful laughing noises, and who dance over men's skeletons, making their victory cries.

Whew. The text then follows with a description of Kali's fifteen attendants, the Kalinityas. This leads up to the left-hand worship with the panchatattva or panchamakara. Shiva says whoever does Kula puja without wine or flesh loses the merit of 1,000 good incarnations. "Without wine, there is no mantra, there is no mantra except with wine," Shiva says. After performing the rite of the five makaras (see virasadhana, elsewhere on this site), one should bow again to Mahakali before doing the dismissal and cleansing rites.

## Chapter Five

This chapter is concerned with purashcharana, the rites to be performed by an initiated tantrika to make a mantra successful. Elsewhere on this site, we have described the elaborate rules, stretching over several days, which a sadhaka has to undertake. But

the Kankalamalini, in a similar matter to the Devirahasya and the Brihadnilatantra seems to suspend these rules.

Parvati is told by Ishvara that in the Kali Yuga, folk are short lived and unable to perform rites in the way they were able to do in previous times. He says that for this worship there is no bad time, no special day or night, no need to do the puja on "great nights", such as the eighth or fourteenth of a dark fortnight, nor is there a necessity for worship at the twilights (sandhya).

There are no rules about directions, places, recitation of mantra, time to do the worship. "Here, svecchacharya (doing the rite according to will) is the rule for the mahamantra in sadhana," Ishvara says.

Performing worship in the Kali Yuga in this fashion brings siddhi in six months, according to the text. Shiva says: "Devi, in the Kali Yuga, there are no tirthas (bathing spots), no vows to undertake, no homa, no bath, and no twilight worship (sandhya). " Those rites belong to the previous eras of the Satya, Dvapara and Treta Yugas, he says.

However, purashcharana is still necessary, he adds, and proceeds to give the rite suitable for tantriks during the Kali Yuga. There then follows a lengthy rite which includes the giving of substances including ghee, milk, and sugar, and the recitation of many mantras, the performance of many nyasas. The importance of the rudraksha rosary is stressed at great length. The sadhaka should smear himself with ash, and put three lines on his forehead as well as a tilak.

Rules are given about the use of the Gayatri mantra, and towards the end of chapter five, there is a lengthy discourse on the Devis of the bodily dhatus, such as Dakini, Lakini, Rakini and so forth, along with their bija mantras and their various meditation images. These Devis are situated in the different chakras.

(as sacrifice made and cut)

**Kālī kālī vajreśvarī laudadaṇḍāyai namaḥ**  
Bathe statue in milk curds, butter, honey and water and say:  
**Jayanti maṇḡala kālī bhadrakālī kapālīni,**  
**durgā Śivā kṣamā dhātrī svadhā svāhā**  
**namostu te**

## *Kali Gayatri Mantras*

### *Kali Gyatri 1*

Kalika yai vidmahe  
Śmaśana vasinyai  
dhimahi  
Tano ghoré praçodayat  
Praçodayāt

### *Kali gyatri 2*

Om mahākālyai  
Ca vidmahe śmaśāna  
vāsinyai  
Ca dhīmahi tanno kali  
praçodayāt

# Devotional poetry:

## Ink On My Face, Ink On My Hands

*Kazi Nazrul Islam*

Oh mother of mine,  
There's ink\* on my hands,  
ink on my face.  
The neighbors laugh.  
My education amounts to nothing -  
I see "ShyaMa" in the letter M  
And Kali in the letter K,  
I dance and clap my hands.  
Only my tears multiply  
when my eyes light  
on the rows of black marks  
in multiplication tables.  
I couldn't care less for  
the alphabet's shades of sound  
since your dark, lovely shade  
isn't among them.  
But Mother, I can read  
all that you write  
on leaves in the forest,  
on the waters of the sea,  
and in the ledger of the sky.  
Let them call me illiterate.

\*The Bengali original of this song plays on the word for ink, "kali," which is pronounced identically with the name of the goddess Kali.

3

Kurukulla

**Om Kurukulle hrih svaha**

*Kurukulla mantra*

**Om Kurukulle svaha**

*7 syllable mantra*

**Kurukullayah Om Kurukulle Hrih svaha**

*13 syllable mantra*

**Kurukullayah Om Kurukulle Hrih mama sarvajanam  
vaśamanaya Hrim svaha**

*25 syllable mantra*



4

# Tara and Prajnaparamita

Om gate gate paragate parasamgate bodhi svaha

*Prajnaparamita = (Yum Chenmo)*

**Om tare tuttare svaha**

*Emanates 15 nityadevis of the waxing moon*

**Aing aung hring**

**Kring hum phat**

*Tara mahavidya mantra*

**?**

*Samanthabhadri = (Kuntu Zangmo)*

Satori in Pangandaran

12-05-99

South sea and pink sky of dawn

Mirror of the mind

I play on the waves of thought transformation

*"When all one's doubts and repentance for harbouring them are wiped out forever, one will abide in the wisdom of reality."*

Diamond Sutra

5

Palden Lhamo

## **Palden Lhamo Mantra (Rongjungma Palden Lhamo)**

**JEO NAMO JEO NAMO JEO-JEO NAMO TIEN-JEO KAH-  
LA-NA-CHIEN NAMO LA-NAMO-AH-JIAH-DA-JIAH-  
TIEN-JEO ZU-LU-ZU-LU ONG-JEO OM**

Chant this Mantra seven times everyday, then, you will be blessed by Palden Lhamo. She will give you good luck and good fortune, and fulfill your wishes. She is very powerful: she can transform ill will and reconcile and dissolve evil intention; she can help the dead person release its consciousness, so that it can proceed to reincarnate in one of the six realms. This is the highest yoga Dharma of Tibetan Buddhism.

6

Yakshinis

Ṛddhi = queen of yaksas

## The 36 Yakshinis

*from the Uddamareshvara Tantra*

**A** Yakshini is a species of supernatural entity, in some ways similar to a fairy. A Yaksha is male, a Yakshini female. In the Uddamareshvara Tantra 36 of these beings are described, together with their mantras and ritual prescriptions. By soliciting their aid various powers are said to accrue to the devotee.

Uddamareshvara is a name of Lord Shiva and means "Lord of the Extraordinary". His retinue consists of a host of disreputable beings, fiends, ghouls, &c. which he has forced into his service.

Yakshas and Yakshinis are attendants or servitors of Lord Kubera, who has all the earth's treasure within his domain. A similar list is given in the Tantraraja Tantra. There it is said that they are givers of whatever is desired, each having 2 arms, fair bodies, wearing fine clothing of different hue, young and wanton, adorned with garlands of flowers, smeared with orpiment. Alternative mantras from this tantra are formed as follows:

**Hrim Shrim Nityadrave Mada...**  
**(name of Yakshini)**  
**... Shrim Hrim.**

(1) Vichitra (The Lovely One): The mantra is to be inscribed on the bark of a fig tree, and should be recited 20,000 times. A sacrifice into a fire should be made of white flowers with wine and clarified butter. The mantra reads Om Vichitre Chitrarupini Me Siddhim Kuru Kuru Svaha. She bestows all desires.

(2) Vibhrama (Amorous One): The mantra should be written with dust from the cremation ground at night time. One should be naked. She should be worshipped with ghee, camphor and the mantra should be recited 20,000 times. Om Hrim Vibhrame Vibhramangarupe Vibhramam Kuru Rahim Rahim Bhagavati Svaha.

(3) Hamsi (Swan): The rite should be performed at the outskirts of a city. Lotus leaves and ghee should be used, and the mantra is to be recited 10,000 times. Om Drim Namo Hamsi Hamsavahini Klim Klim Svaha. She reveals the whereabouts of buried treasure, and grants an unguent with which one may see through solid objects.

(4) Bhishani (Terrifying): The ritual is to be performed at the junction of 3 paths. The mantra is to be recited 10,000 times. Camphor and ghee are to be used as the offering. Om Aim Drim Mahamode Bhishani Dram Dram Svaha.

(5) Janaranjika (Delighting Men): The mantra is to be recited at night 20,000 times under a Kadamba tree. Camphor, sandalwood and ghee are employed. Om Hrim Klim Janaranjike Svaha. She gives great good fortune and happiness.

(6) Vishala (Large Eyed): Inscribe the mantra on tamarind bark. Recite it 10,000 times. Offer 100 leaves, flowers and ghee. Om Aim Hrim Vishale Stram Strim Ehyehi Svaha. She gives the alchemical elixir.

(7) Madana (Lustful): Recite the mantra 10,000 times next to the gateway of a pure king. Offer with the sap from jasmine flowers. Om Hrim Madane Madanavidambini Alaye Sangamam Dehi Dehi Shrim Svaha. She gives a cure-all pill.

(8) Ghanta (Bell): Recite 20,000 times before a beautiful bell. Om Aim Drim Purim Kshobhaya Prajah Kshobhaya Bhagavati Gambhirasvapne Swapne Svaha. She gives the ability to enchant the world.

(9) Kalakarni (Ears Adorned with Kalas): Recite the mantra 10,000 times, offer 100 blades of grass together with wine. Om Hum Kalakarni Thah Thah Svaha. Success in recitation brings a shakti.

(10) Mahabhaya (Greatly Fearful): Seated on a pile of bones, do the ritual in a shmashana. Recite the mantra 10,000 times. Success brings protection from disease. Om Drim Mahabhaye Prem Svaha. She gives freedom from fear and the secret of alchemy, also freeing one from grey hair and signs of old age.

(11) Mahendri (Greatly Powerful): Success in the mantra means the person is able to fly and go anywhere. Perform it near a Tulsi plant when a rainbow is present. Om Hrim Mahendri Mantrasiddhim Kuru Kuru Kulu Kulu Hamsah Soham Svaha. One obtains Patala Siddhi.

(12) Shankhini (Conch Girl): Perform at sunrise, using Karavira flowers and ghee. Success brings fulfilment of any desire. Om Hrim Shankhadharini Shankhadharane Dram Drim Klim Shrim Svaha.

(13) Chandri (Moon Girl): Her sadhana is as (12) above.

(14) Shmashana (Cremation Ground Girl ): A pure person should recite her mantra 40,000 times in the shmashan. He or she should be completely naked, smeared with ash of the cremation ground. She gives treasure, destroys obstacles, and one is able to paralyse folk with a mere glance. Om Dram Drim Shmashana Vasini Svaha.

(15) Vatayakshini: The rite should be done at night, at the junction of 3 paths, next to a fig tree. She gives the secrets of alchemy, celestial gems and clothes. The mantra is to be recited 30,000 times. She also gives a divine and magical unguent. Om Shrim Drim Vatavasini Yakshakulaprasute Vatayakshini Ehyehi Svaha.

(16) Mekhala (Love Girdle): If the practitioner goes to the root of Madhuka tree in blossom on the 14th day of the lunar cycle, and pronounces her mantra, a magical unguent is obtained which accomplishes all. Om Drim Hum Madanamekhalayai Madanavidambanayai Namah Svaha.

(17) Vikala: Recite the mantra for 3 months. Be in a hidden place. She yields the desired fruit. Om Vikale Aim Hrim Shrim Klim Svaha.

(18) Lakshmi (Wealth): Make a fire in one's own home, using red scented blossoms and reciting the mantra 10,000 times. She gives Lakshmi Siddhi, the secrets of alchemy, and heavenly treasure. Om Aim Hrim Shrim Lakshmi Kamaladharini Hamsah Soham Svaha.

(19) Malini ( Flower Girl ): Recite the mantra at a crossroads 10,000 times. She gives Khadga Siddhi, which means being able to stop any weapon. Om Drim Om Namoh Malini Stri Ehyehi Sundari Hams Hamsi Samiham Me Sangabhaya Svaha.

(20) Shatapatika ( 100 Flowers ): The mantra should be recited in a wood. A fire is to be made, and 100 blossoms cast therein. Om Drim Shatapatike Dram Drim Shrim Svaha.

(21) Sulochana (Lovely Eyed): Recite 30,000 times on a riverbank. A fire is to be built, and ghee and other pleasant substances offered. This gives Paduka Siddhi, enabling one to travel at great speed through the aethers. Om Dram Klim Sulochane Siddhim me Dehi Dehi Svaha.

(22) Shobha: Wear red clothes. Repeat the mantra on the 14th day. The Devi gives the power of full enjoyment and the appearance of great beauty. Om Drim Ashoka Pallava Karatale Shobhane Shrim Kshah Svaha.



(23) Kapalini (Skull Girl): She gives Kapala Siddhi. Recite her mantra 20,000 times, offering boiled rice and various other pleasant foods. She gives the power to go anywhere in the aethers in one's sleep, and also to go to any great distance away. Om Kapalini Dram Drim Klam Klim Klum Klaim Klaum Klah Hamsah Soham Sa Ka La Hrim Phat Svaha.

(24) Varayakshini: At a riverbank recite her mantra 50,000 times. A fire is to be lit and ghee and other fragrant things cast into it. Om Varayakshini Varayaksha vishalini Agaccha Agaccha Priyam me Bhavatu Haime Bhava Svaha.

(25) Nati (Actress): Having gone to the root of a fine Ashoka tree, make a circle using sandal oil. One is to be naked, pronouncing the mantra 1000 times, and offering the rasa to the yakshini. The worship is done at night. The Nati gives hidden treasure, an alchemical unguent, and the power of mantra yoga. Her mantra is Om Drim Nati Mahanati Rupavati Drim Svaha.

(26) Kameshvari: For a month the mantra is to be recited 3000 times at each twilight. Make a fire, cast into it flowers, incense, food &c. At midnight the Devi comes and has intercourse, and gives gems, clothes, secrets of alchemy and the alchemical substance itself. Om Hrim Agaccha Agaccha Kameshvari Svaha.

(27) (28) The text states these have already been described. (?)

(29) Manohara (Fascinating): On a beautiful pleasant river bank the mantrin is to make a circle using sandal oil. The mantra is to be pronounced 10,000 times. Om Hrim Sarvakamada Manohare Svaha.

(30) Pramoda (Fragrant): For one month rise at midnight, pronounce the mantra 1000 times. Om Hrim Pramodayai Svaha.

(31) Anuragini (Very Passionate): Using kumkum draw an image of a beautiful Devi on birch bark. Invoke the Devi therein, worshipping her with flame, incense, flowers &c. Then recite the mantra 1000 times. Do this for one month at the 3 twilights. At midnight She comes, showering the sadhaka daily with one thousand golden coins. Om Anuragini Maithunapriye Yakshakulaprasute Svaha.

(32) Nakhakeshi: Go naked and with dishevelled hair to the side of the house, and for 21 days do the worship at night. At midnight she comes, yielding her fruit. Om Hrim Nakhakeshike Svaha.

(33) Bhamini: Recite her mantra for 3 days whenever there is an eclipse from the period of contact to departure of the eclipse. She yields a very wonderful unguent. If smeared with this, then women are allured and one finds treasure. Om Hrim Yakshini Bhamini Ratipriye Svaha.

(34) Padmini is said to be included in (35) below.

(35) Svarnavati: Make a circle using sandal oil at the root of a fig tree. Offer food and so forth to the Yakshini. Recite the mantra every day for a lunar month. Recite the mantra 1000 times daily. Then she comes, giving Anjana Siddhi. Om Hrim Agaccha Agaccha Svarnavati Svaha.

(36) Ratipriya (Fond of Love): Make an image of a golden Devi on cloth, writing one's own name inside. The image should be very alluring, covered in beautiful jewels. Offer red flowers, recite her mantra 1000 times for 7 days. The 25th day after the worship starts she comes at night. Om Hrim Ratipriye Svaha.

7

Kumari

*Kumari Puja Mantra*  
(from KaulāvalliNirṇaya)

**Aiṃ klīṃ śrīṃ klauṃ hasauḥ kulakumārike**  
**Ḥṛdayāya Namaḥ**  
**Aiṃ haiṃ hrīṃ śrīṃ klīṃ aim svāhā śirase svāhā**  
**Aiṃ klīṃ saiṃ śikhāyai vaṣat**  
**Aiṃ kulavāgīśvaravāgīśvarī kavācaya**  
**Hūṃ klīṃ astrāya phaṭ**

*Condensed Kumari mantra:*

**Om aim hrim sauh srikumari durga svaha**

8

Chinnamasta

*Chinnamasta:*

**1.**

**Hr̥īṃ kr̥īṃ kl̥īṃ chinnamastā kl̥īṃ kr̥īṃ hr̥īṃ**

**2.**

**O ▪ hr̥īṃ kr̥īṃ kl̥īṃ o ▪ chinnamastā kl̥īṃ kr̥īṃ hr̥īṃ  
phaṭ**

9

# Ten Mahavidya Shakta Mantras

Das mahavidyai mantram

1. Kali:

**Kṛīm Kṛīm Kṛīm Hūm Hūm Hrīm Hrīm**  
**Dakśiné Kaliké Kṛīm Kṛīm Kṛīm Hrīm Hrīm**  
**Hūm Hūm Svāhā!**

2. Tara:

**Aing aung hring**  
**Kring hum phat**

3. Sodasi, Sundari, Lalita, Tripurasundari,  
Bala, Kamesvari:

**Hring ka ae ae**  
**La hring ha sa ka ha la**  
**Hring sa ka la hring**

4. Bhuvanesvari:

**Hring, om hrim klaum namah soham**

5. Chinnamasta

**Srim hrim klim aim**  
**Vajra vairocaniye**  
**Hun hung phat svaha**

6. Tripura Bhairavi

**Hasain haskarim hasain**

7. dhumavati:

**Dhum dhum**  
**Dhumavati thah thah**

8. bagalamukhi;

**Om hrim baglamukhi**  
**Sarva dustanam**  
**Vava camukham**  
**Istambhay jivhamkilay**  
**Buddhinasay hring om svaha**

9. Matangi;

**Om hrim klim hum matangaiye phat svaha**



10. *Sri Kamla:*

**Aum aim hring shring kling hassau jagat  
prasautayei namah**

10

Durga

Durga mantras:

**Om hriṃ dung durgayě namaḥ**

(10 lettered mantra, Namavivrata 18 armed durga)

**Om durge durgeksiṇi svāhā**

9 Letter Narvarna Mantra (beej mantra):

ऐं ह्रीं क्लीं चामुण्डायै विच्चे

**Āiṃ hrīṃ klīṃ cāmundāyai vīce**

(also called candi Gayatri... 24 vowels and consonants)

**Namavivrata** (Gaurīnavamī or Piṣṭākanavamī)

p. 586 Red Hindu Mythology Encyclopedia

9 Goddesses: Rudrā, Caṇḍā, Pracaṇḍā, Caṇḍogrā, Caṇḍanāyikā, Caṇḍavati, Caṇḍarūpā, Durgā (Ugracaṇḍā), Mahisa-mardini

**Om durge durgeksiṇi svāhā**

11

Matangi,  
Meenakshi,  
Kamakshi  
amman

*Matangi, Meenakshi, Kamakshi amman:*

**Manikya vīna mapu lalyanti**  
**Madalasam manjul vagvilasam**  
**Mahendra nil dyuti komalangi**  
**Matang kanya mansa ismrami**

12

# Deng Dadang Mantras

*Deng Dadang and fairy mantras:*

**oṃ hrīh deng-dadang hūṅ**

**or**

**oṃ hrīṃ deng-dadang hung**

*Sambhavidikṣa Deng-dadang mantra  
(realization satori, initiation directly through Siva)*

**Om aim hrim klim hrih  
Deng-dadang Rudrani strim hum sphrem  
sprem mahabhaga dakini svaha**

*(mantra drasta: seer of mantras 'ṛśi')*

**Om om om aim aim hring hring hrih deng-  
dadang hung  
Ha ho hrih om ah hung deng-dadang sauh  
namah svaha**

# Khecari Fairy Revelations and Songs

## Tah Ling La Ming

*1995? Words and Music © Oöol Fjölunnigr*

From the tops of trees  
She springs to earth with ease  
Tah ling La Ming  
We sing we sing  
Come to us if you please

High up in her nest  
She loves the branches best  
Tah Ling La Ming  
From the shy she'll fall  
And bounce like a rubber ball

High up in the rubber rai  
With mischief in her eye  
Tah Ling La Ming  
Good luck she'll bring  
Her silver hair a-fly

## Rahu

*28/09/95 high above the Rocky Mountains heading east*

I call her Rahu  
Because she is so straight  
And true as a column  
Of silver birch

Comes from the sky  
Like a light from a star  
Tuned high as a tube  
Of singing bamboo

Rahu, Rahu,  
Looking down her tunnel, (can you see?)  
Descry the seed  
That grows inside her head

Her eye, her seed, her jewel  
Who cannot play the fool?  
Rahu through my heart  
Never apart...

Lama, Lama—  
Icy winds funnel  
Blow it on the seat  
Of Rahu's inner heat







13

Saraswati

# Saraswati Mantra (Tant-trad, P 252/273.)

aiṃ vada-vada vāgvādini  
mama jihvāgre sthirībhava  
sarvasattvavaśaṃkarī svāhā

---

aim (ayem) speak speak  
dwell on my tongue o  
guardian of truth, svaha

Saraswati Mantra 2.  
Om aim Saraswati aim  
namaḥ (108 times)

Seed Syllable: Haym ह्रै

Saraswati mantra 3.

Om hrih mahamayange maha saraswatyai  
namaḥ

Saraswati mantra 4:  
Saraswati mahabhage vidye kamala locane  
visvarupe viśalakṣī vidyangdehi namastute  
Esho sha-chandana pushpa bilva-patranjani  
Namo sarasvatvayi devyayi namo

Saraswati festival:  
5<sup>th</sup> day of new year's waxing moon  
Besanti: light orange colour worn for  
sarasvati puja,  
Make pentagram of honey on tongue of  
newborn for talented speech or music  
Sarasvati: consort of manjushri  
Yidam of tsongkhampa  
Tibetan: yang chenma  
Yangchen Marmo ; red sarasvati  
Dorje yangchenma: vajra sarasvati

Arya Vajra Sarasvati mantra:

Om pichu pichu prajna vardhani  
Jvala jvala medha vardhani  
Dhiri dhiri buddhi vardhani svaha

Tarini Mantra (nila sarasvati):

Om hrim strim hum phat  
*Attainment of poesy, singing... recite the  
above mantra facing north. Visualize a lotus  
fibre extending from the base of your spine*

*and opening to the 1000 petalled lotus like  
10,000,000 fires, suns, moons*

Tarini nila sarasvati Gayatri:  
(face north then offer to the  
rising sun)

Tarayai vidmahe mahograyai  
dhimahi tanno devi  
pracodayat

Nila sarasvati mantram;  
Aim hrim shrim hsaum shauh  
vada vada vagvadini klim  
klim klim nilasaravati aim  
aim aim kahi kahi kararim  
svaha

Ugra Tara mantra 17 letter  
(from brihad nila tantra)

Om padme mahapadme  
padmavati maye svaha

## Section Two

# Rudrani, Bhairavi and Tantric Faerie Hosts

14

Tantra-aloka  
&  
Khecari Kula



## Secret Kula in the Spirit of Norse Magic

27-07-04 Bangkok

Upon reading sl. 57 of the Tantrāloka, memory occurs:

Making a fire in the quarry, located in Oöol's forest

Near McCarthy Park (Paul Anka Drive)...

Now filled in, below the backside of the Community Center

I am sometimes alone, sometimes in the company of Julie

Taha ua and extremely desirable

She is in full communication with the realm of faerie

So much so that she had crafted fairy hats for us to wear

Drew the various denizens of the realm of fairies

Compulsively coloring them with pens and paint

She used to sing spontaneously composed faerie lilts

Along with the silly verses

She was already a fully empowered Yogini Kula receptacle

And offered herself to me without the slightest hesitation

First in behind the furnace pipes in her basement

And then on any hill or knoll or in the tall grass of various fields

We went to the quarry (a sacred powerful Smashana)

Built a fire and engaged in our own style of ritual copulation

This was the uncommon union

Which consciously allowed us to experience

The ascending and dissolving bliss of Kula

"The swollen Sakti pours forth. Bhairava, for his part is overjoyed.

By reposing in the bliss of union, the couple is worshiped.

A stream of rays flows like sparks of fire from consciousness which has the form of a great splendour...

He should worship that same stream within as a group of deities. || 50 ||

For the garland of phonemes, we had the Norse Runes (FUTHARK) 16 in number:

Fe Ur Thurs Os Reid Kón Hågl Nauð İs Aèr Sól Týr Björk Madr Logr Yr...

Ground beef roasted on the tips of sticks provided the flesh Prasad

By the force of karmic inertia, we were doing our best to observe naive Kula rituals and Secret Mantra Tsog

"Emanation, permanence, re-absorption and the nameless\* constitute the 'set of four' in the Krama tradition. He should worship 'the set of four' in connection with 'sacred sites' and 'cremation ground' with a view to enjoyment and liberation". || 57 ||

Jr. 57d.1 'With a view to enjoyment and liberation' indicates the reason for the worship. Therefore, it is said in that text:

Qt. 57d.1 "The process of emanation is first. Continuation is second. Re-absorption is third. The ineffable\*\* is fourth."

Jr. 57d.2 Having said which [the text continues]:

Qt. 57d.2: "Born into the family of Kali, he should definitely engage in contemplation."

Qt. 57d.3 "The sacred textual tradition [performed] according to the ritual of the sacred sites, is governed by Sankarsani. Without the [sacred sites], he will not become a perfected being. I will give you the teaching on this matter."

Jr. 57d.3 According to the illustrious Devyayamala the three goddesses and the illustrious Sankarsini constitute the 'set of four.'

\* anama= nameless \*\*anakhya= the ineffable

Qt. 64d.1 "'I am not, neither does another exist; energies alone exist'. If he meditates on that 9thought0, that place of repose, that true nature, even for a moment, then, having become a 'Khecari' (sky traveler) he will enter the company of Yoginis, (dakinis)."

And also...

Qt. TA 32.20cd-- 24ab (pg 148) "Free (tyktamsako), not attached to any ritual (niracaro), without doubt, free of worldly concerns, pure, not attached to any ritual, reflecting that 'I am not'. Relying solely on the mantra, viewing all the

goddesses who reside in his body, always seeing these things as the perceiving subject, he is clearly made perfect by means of the 'Khecari mudra'".  
No lunar day nor asterism, no fasting is prescribed. He who is engrossed in everyday life becomes a perfected being by means of continued recollection. || 65 ||

Sankarsini is worshiped at the final contraction on the circle 'Cakrini.' She reabsorbs and produces growth. She is invoked by the mantra:

HRIM MAHACANDA YOGESVARI  
THR DHR THR  
PHAT PHAT PHAT PHAT PHAT

Kalakrntani is the 'quick time cutter'. She transcends maya and dwells in 'suddhavidya,' true knowledge, "Fjöl-kunnig." At first, she dwells in the center of Cakrini. At the last and final contraction of the circle Sankarsini remains, the final drop of splendour gleaming in the infinitely small point of contraction. She is in union with consort Rudra inside the alchemical, ultimate essence drop of poesy, philosopher's stone.

The potter's wife, Cakrini is the one who expresses oil from the seed.

The eye brow center is the sacred region of the Yoginis.

The guhya (private place) is the "mouth of the Yogini", "Yogini vaktra", "the end of twelve", "the mouth of aja".

"Wherever the eye goes, wherever the mind goes, there HAMSA which consists of expansion and contraction is twice to be exercised. || 89 ||

Hara-- shakti-- Shiva is Parameshvara  
Object-- means-- subject [of knowledge]  
Matrika is the Hamsa, Shiva abiding in the body.

The abandonment of the categories, 'Pure' and 'Impure' is said to be solitude. || 92 ||

"The illustrious Sambhu-natha is  
The moon shining on the ocean of Trika knowledge". || 95 ||

Warrior barbarian with sword at the centre of the mandala-  
surrounded by rays containing Yoginis... the adept

**Madhvi mantra;**  
*(spring creeper of fragrant white flowers)*

**Om aim aim klim klim sauh  
shri madhavi svaha**

Gānaśakti-pradayini:

*gives power to sing*

Gānaśaktih:

*Who can sing*

Caturthi: worshipped on the 4<sup>th</sup> day of the month

Ghanodari: she who has a firm belly

Nrtya gita parayana: faithful to singers and dancers

Nrtyesvari: goddess of dance or proficient in dance

Vani: speech

Vinarava: sound of the vina

Kesavi: abundant haired one

Gita: singer of praise

Kalika: she who is the cause of removing darkness

Srotasvati: she who is the spirit of all sound

Śrīṃ hrīṃ klīṃ aiṃ vajravairocanīye hūṃ hūṃ phat svāhā

Mantra to purify śaktis:  
(to induce fertile and healthy  
womb) T.T. p. 253/273

Oṃ viṣṇuryonīm kalpayatu  
traṣṭā rūpāni piṃśatu ā  
Siñcatu prajāpatirdhātā  
garbham dadātu te o ▪  
garbham dhehi sinivāli

garbham dhehi sarasvatī  
garbham asvinau  
devāvadhattām puṣkarasṛjau

Gayatri Mantra

Om bhūr bhuvaḥ svah tatsavitur vareṇyam bhargo  
devasya dhīmani dhiyo yo naḥ pracodayāt

(Rudrani śambhavīdikṣā mantra)

Rudrānī

रुद्राणी

*energy that removes sangsara*

Om rudrānī hriṃ bam bhum namaḥ rudraya

*(rudrāpatni, raudrī, pativratā, troma-nagmo)*

Canda mantram:

Sphrem Sphrem kiti kiti

Canonical Canda mantra  
(Trilokitilaka Mantra) pg 793.

Hrīṃ gauri rudramayi

te yogeśvari

huṃ phat svaha

*(101 times)*

Kam im um maké kalyani

*cut the hindrances, obstacles*

## Shrem Sphrem mahabhagayogini

*(Devi become satisfied with our lovemaking guard me and empower this magic staff)*

*(now say into the shakti's left ear)*

Aim klim sauh tripurayai imam shaktim pavitrām  
mama śakti kuru svaha

*Or just say 'Hriṃ' before oozing the śakti)*

Balatripurasundari Mantra:  
root mantra of Śri Bala tripura:

aiṃ kliṃ sauh namaḥ

Daksinamurti is the seer, Pankti is the metre, Aiṃ is the seed, Sauḥ is the śakti, klīṃ is the linchpin

Pedestal śaktis:

Iccha  
Jnana  
Kriya  
Kamini  
Kamadayini  
Rati  
Ratipriyananda  
Manonmani

Place saying:

Vyoma parvata tartiya sadaśiva,  
Mahapadam pitha padmasanaya namaḥ

Recite root mantra:

aiṃ kliṃ sauh namaḥ

Durga Chalisa

Hail, hail to Maha-Durga, Queen of bliss  
Praise be to Ambé, the remover of all pain  
Your splendour illuminates the triple world  
Pervading the hearts of all that live  
With awesome moon face, gaping mouth  
Eyes blazing red and frowning,  
Revealed as enchantress, your spectacle  
Supports and soothes the faithful

O Mahasakti, locus of all magical siddhis  
You sustain us and grant abundance  
As mother Anapurna,  
You forever nurture the whole cosmos

Hai! Bala Sundari,  
In the form of a heartbreakingly beautiful young girl,  
You inspire the skalds and stupefy sages  
At the end of time at ultimate dissolution  
You will drop the curtain on the plenum of existence  
Dear Gauri, Shiv Shankar's timeless lover  
Mahadeva and his yogis intone your peerless mantras  
Brahma, Vishnu and the Devatas  
Forever meditate on your effulgent form

In your ambrosial aspect, Sarasvati  
You enlighten and protect the Rsis and Munis  
O Amba, as Narsimha you arrived  
Shattering the pillar... So you saved Prahlad  
Hirayana Ksyapa in the end, reached Svarga,  
Felled by your sacred hand

As Laksmi you shower your blessings over all  
From Lord Narayana's side  
O translucent goddess of the milky way  
Consort of Visnu, grant me boons!

Hingalajadevi is also your emanation  
Truly, your infinite glory defies description  
As Matangi and Dhumavati Mata,  
Buvanesvari and Bagalamukhi Devi,  
You bestow great happiness

Cross-bridging this dualistic universe  
As Sri Bhairavi, Taradevi and Chinnamasta  
You dissolve all guilt and sorrow  
Gracefully poised astride your steed  
Devi, you are welcomed by Hanuman Langour  
When you assume the terrific form of Kali

Armed with 'illusion cutter' and 'kapala skullcap'  
Even Kala flees in fright

Beholding you as Durga,  
Bristling with weapons of every description  
Three-pronged trisul held aloft  
The enemy's craven heart is stung by terror

On Nagarkot, as Devi you reside  
All the realms shudder in your wrathful presence  
Slayer of Shumb-Nishumb  
And wrecker of the thousand sorcerous clones of Raktabij

When all the triple world groaned,  
Unable to bear the cruel sins of proud Mahisasura  
You assumed Kalika's avenging form  
Trampling him and his demonic host beneath your lotus-feet

Always coming to the rescue of distressed saddhus  
All realms, even the god-realm of Amarpuri,  
Freed from sangsara by your grace, O Mata  
The sign of your splendour burns brightly at Sri Jwalaj

May all men and women forever worship you, Mata!  
In singing devotional songs to you,  
Freed from hopeless grief and poverty  
Whosoever meditates on your essence or conventional forms  
Transcends the wheel of cyclic existence

Munis, Gods and Yogis declare;  
Except through your grace,  
One cannot commune with the divine

Sankaracharya once performed Acarajtapasya  
In order to quell his anger and desire  
He worshipped solitary Sri Sankara...  
Without you Sakti, his powers withered  
Then he repented by chanting your holy mantra,  
*Jai jai Jagadamba Bhavani*  
And, you joyfully replenished his mana

Oh Mata! I am agitated, in pain and distress  
Only you can heal me  
Hopes and longings torture me  
Passion and lust disturb my composure  
O goddess Bhavani, I meditate on you  
Please paralyze my foes, great Queen!

O compassionate mother, favour me

Granting all joy, wealth and magical siddhis  
O mother, may I be the receptacle of your grace forever,  
Ceaselessly recounting your feats to all.

Verily, one who faithfully sings  
This profoundly expedient Durga Chalisa  
Shall always reap inconceivable pleasures  
And attain ultimate bliss-emptiness

## Durga Chalisa

Oöl's Translation, Sanskrit Phonetic, Neem Karoli Baba

(1) Hail, hail to Maha-Durga, Queen of bliss Praise be to Ambé, the remover of all pain	(1) namo namo durge sukha karani namo namo ambe dukhha harani	(1) I bow, I bow, to the Reliever of Difficulties, Cause of Happiness. I bow, I bow, to the Mother who takes away all pain
(2) Your splendour illuminates the triple world Pervading the hearts of all that live	(2) nirankara hai jyoti tumhari tihu loka phaili ujjari	(2) Your light illuminates all darkness, your brightness extends over the three worlds
(3) With awesome moon face, gaping mouth Eyes blazing red and frowning,	(3) sasi lalata mukha mahabisala netra lala bhrkuti vikarala.	(3) With the moon on your forehead your face is tremendous. When you frown with red eyes it is terribly frightening.
(4) Revealed as enchantress, your spectacle supports and soothes the faithful	(4) rupa matu kau adhika suhavai darasa karata jana ati sukha pava	(4) In the form of Mother it is extremely pleasing, and those who see you in this way receive the greatest pleasure.



(5) O Mahasakti, locus of all magical siddhis You sustain us and grant abundance	(5) tuma sansara sakti laya kina palana hetu anna dhana dina	(5) You move all the energy amongst all objects and relationships. You protect all, and are the Giver of grains and wealth.
(6) As mother Anapurna You forever nurture the whole cosmos, Oh treasured Bala Sundari, In the form of a heartbreakingly beautiful young girl, You inspire the skalds and stupefy sages	(6) annapurna hu-i jaga pala tuma hi adi sundari bala	(6) As the Goddess who is full of grains and food you protect the world. You the are foremost and most beautiful being.
(7) At the end of time at ultimate dissolution You will drop the curtain on the plenum of existence Dear Gauri, Shiv Shankar's timeless lover	(7) pralayakala saba nasana hari tuma gauri siva sankara pyari	(7) At the time of total dissolution you destroy all. You are the Goddess who is Rays of Light, beloved of Siva, Sankar, the Cause of peace.
(8) Mahadeva and his yogis intone your peerless mantras Brahma, Vishnu and the Devatas Forever meditate on your effulgent form	(8) siva jogi tumhare guna gavai brahma-visnu tumhen nita dhyavai	(8) Siva and all yogis sing of your qualities. Brahma and Visnu always meditate on you.
(9) In your ambrosial aspect, Sarasvati You enlighten and protect the Rsis and Munis	(9) rupa sarasvati ko tuma dharyo de subuddhi rsi munina ubaryo	(9) You wear the form of Sarasvati, Goddess of Knowledge. You give excellent knowledge which liberates the Rishis and munis.
(10) O Amba, as Narsimha you arrived Shattering the pillar...	(10) dharyo rupa narasimha ko amba pragata bha-i phaRa ke khamba.	(10) You gave the form for Narasingha to wear, Mother, which manifested with the crumbling of the pillar

(11) So you saved Prahalad— Hirayana-ksyapa, in the end reached Kailasa, Felled by your sacred hand	(11) raksa kari prahalada bacayau hiranakusa ko svarga pathayau	(11) Oh Protector, you saved Prahalad, and sent Hiranyakiasipu to heaven.
(12) As Laksmi you shower your blessings over all Seated at Lord Narayana's side	(12) laksmi rupa dharo jaga mahi sri narayana anga samahi	(12) You wear the form of Laksmi, Oh Mother of the Universe, which is regarded the same as the body of the Respected Narayana.
(13) O translucent goddess of the milky way Consort of Visnu, grant me boons!	(13) ksirasindhu me karata vilasa daya sindhu dijai mana asa	(13) You are delighted in the ocean of milk. Oh Ocean of Compassion, please grant the mind's wish.
(14) Hingalajadevi is also your emanation Truly, your infinite glory defies description	(14) hingalaja men tumahi bhavani mahima amita na jata bakhani	(14) In the Hingulaj you are Bhavani, the Mother of Existence. No one who is born can describe your greatness.
(15) As Matangi and Dhumavati Mata, Buvanesvari and Bagalamukhi Devi, You bestow great happiness	(15) matangi dhhmavati mata bhuvanesvan bagala sukhadata	(15) You are Matangi and Mother Dhumavati. As Bhuvanesvari and Bangala you can grant comfort and happiness. (16) As the respected fearful Bhairavi you deliver all the worlds. As Chinnamasta you prohibit pain in all the worlds.
(16) Cross-bridging this dualistic universe As Sri Bhairavi, Taradevi and Chinnamasta You dissolve all guilt and sorrow	(16) sri bhairavi tara jaga tarani chinna bhala bhava duhkha nivarani	
(17) Gracefully poised astride your feline steed Devi, you are welcomed by Hanuman Langour	(17) kehari vahana soha bhavani langur bira calata agavani	(17) The excellent among the monkeys went to welcome you, Oh Bhavani, you who ride upon the lion.

(18) When you assume the terrific form of Kali Armed with 'illusion cutter' and 'kapala skullcap' Even Kala flees in fright	(18) kara me khappara khanga virajai jako dekha kala dara bhajai	(18) In your hands are the sword and a beggar's bowl. The Seer experiences the fear of Time, the Great Destroyer.
(19) Beholding you as Durga, Bristling with weapons of every description Three-pronged trisul held aloft The enemy's craven heart is stung by terror	(19) sohal kara me astra trisula jate uthata satru hiya sula	(19) Then in Mother's hand is seen the trident by which She abolishes the enemy's spear.
(20) On Nagarkot, as Dewi you reside All the realms shudder in your wrathful presence	(20) naga koti me tumhi birajata tihu loka me danka bajata	(20) In Nagarkot you are known as Viraja, and the people of the three worlds beat on drums to celebrate you.
(21) Slayer of Shumb-Nishumb And wrecker of the thousand sorcerous clones of Raktabij	(21) sumbha nisumbha danava tuma mare raktabija sankhana samhara	(21) You slayed the demons Self-Conceit and Self-Deprecation. You dissolved the innumerable Seeds of Desire.
(22) When all the triple world groaned, Unable to bear the cruel sins of proud Mahisasura	(22) mahisasur nrpa ati abhimani jehi agha ra mahi akulani	(22) The King Great Ego was extremely proud. The burden of his guilt for sins brought down low.
(23) You assumed Kalika's avenging form Trampling him and his demonic host beneath your lotus-feet	(23) rupa karala kali ko dhara sena sahita tuma tihi samhara	(23) As Kali you wear an immense form. You destroyed the entire army in battle.

(24) Always coming to the rescue of distressed saddhus	(24) pari bhira santana para jaba jaba bha-i sahaya matu tuma taba taba	(24) Whenever your children are burdened with perplexity, then and there you manifest, Oh Mother, to render assistance.
(25) All realms, even the god-realm of Amarpuri, Freed from sangsara by your grace, O Mata	(25) amarpuri aru vasaba loka tava mahima saba kahai asoka	(25) Again and again you lead people to dwell in immortality. Then all elucidate your greatness with great joy and tranquility
(26) The sign of your splendor burns brightly at Sri Jwalaj May all men and women forever worship you, Mata!	(26) jvala me hai jtoti tumhari tmhe sada jujai nana- nari	(26) In all the inhabitants your light is burning. Men and women always perform your worship.
(27) In singing devotional songs to you, Freed from their hopeless grief and poverty	(27) prema bhakti se jo jasa gavai dukhka daridra nikata nahi avai	(27) Whoever will sing this praise with love and devotion, pain and discomfort will not come close to them.
(28) Whosoever meditates on your essence or conventional forms Transcends the wheel of cyclic existence	(28) dhyaven tumhai jo nara mana la-i janma-marana so chuti ja-i	(28) Whoever will meditate on you with full concentration, will escape from the cycle of birth and death.
(29) Munis, Gods and Yogis declare that Except by your grace, one cannot commune with the divine	(29) jogi sura-muni kahata pukari yoga na ho-i bina sakti tumhari	(29) The yogis, Gods, and munis all call out, "Without your energy union is impossible!"
(30) Sankaracharya once performed Acarajtapasya In order to quell his anger and desire	(30) sankara acaraja tapa kino kama, krodha jiti saba lino	(30) Siva Sankar performed a most wondrous tapasya by which He defeated Anger and Passion.

(31) He worshipped solitary Sri Sankara	(31) nisidina dhyana dharo sankara ko kahu kala nahl sumirau tumako	(31) Even though one meditates upon Siva every day, he can never reach to the heights of your attainment.
(32) Without you Sakti, his powers withered	(32) sakti rupa ko marama na payau sakti ga-i taba mana pachitayau	(32) The form of energy is never destroyed. Who sings in praise of Energy, his mind will endure.
(33) Then he repented by chanting your holy mantra: Jai jai Jagadamba Bhavani	(33) saranagata hu-i kirti bakhani jaya jaya jaya jagadamba bhavani	(33) Who takes refuge in you, fame will increase. Victory, victory, victory to the Divine Mother of the Universe, Mother of Existence!
(34) And, you joyfully replenished his mana	(34) bhai prasanna adi jagadamba da-I sakti nahi kina bilamba	(34) Please be pleased, Oh Mother of the Universe. give me energy without further delay.
(35) Oh Mata! I am agitated, in pain and distress Only you can heal me	(35) moko matu kasta ati ghero tuma bina kauna hare dukkha mero	(35) Oh Mother, I am surrounded by difficulties. Other than you, who can take away my pain?
(36) Hopes and longings torture me Passion and lust disturb my composure	(36) asa trsna nipata satavai ripu murakha mohi ati dara pavai	(36) Wishes and desires are extremely tormenting. The ignorance caused by foolish limitations is extremely fearful.
(37) O goddess Bhavani, I meditate on you Please paralyze my foes, great Queen!	(37) satru nasa hije maharani sumiro ikacitta tumhe bhavani	(37) Oh Great Queen, please destroy all enemies. Let me recollect One Consciousness, and let that be You, Oh Mother of Existence.
(38) O compassionate mother, favor me Granting all joy, wealth and magical siddhis	(38) krpa karo he matu dayala rddhi siddhi dai karahu nihala	(38) Give me your Grace, Oh Compassionate Mother. Give increase to perfection causing Supreme Happiness.

(39) O mother, may I be the receptacle of your grace forever, Ceaselessly recounting your feats to all.	(39) jaba lagi ji-u dayaphala [a-u tumharau jasa mai sada suna-u	(39) When the fruit of Compassion touch my heart, I only want to always sing you praises.
(40) Verily, one who faithfully sings this profound and expedient Durga Chalisa Shall always reap inconceivable pleasures And attain ultimate bliss-emptiness	(40) durga calisa jo ko-i gavai saba sukha bhoga parama pada pavai	(40) Whoever sings this Durga Calisa, Praise of the Divine Mother, will enjoy the highest happiness and attain the most exalted respect.
(41) Now seeking my ultimate refuge, I beg you, Ma Shakti, Mother of existence, Shower me with your rays of infinite grace	(41) devidasa sarana nija jani karahu krpa jagadamba bhavani	(41) Where will I find my own refuge? Please give me your Grace, Oh Mother of the Universe, Mother of Existence. [41]

## The Hundred Names of Kali

*O Devi, you are the measure and you measure. You are beyond measure and measurer. You are one in many forms. You are the form of the universe. I bow to you - **Kaulavali Tantra.***

Chapter 23 of the [Brihadnila Tantra](#)

त्रयोविंशः पटलः

श्रीदेव्युवाच ।

पुरा प्रतिश्रुतं देव क्रीडासक्तो यदा भवान् ।

नाम्नां शतं महाकल्याः कथयस्व मयि प्रभो ॥ १ ॥

श्रीभिरव उवाच ।

साधु पुष्टं महादेवि अकथ्यं कथयामि ते ।

न प्रकास्यं वरारोहे स्वयोनिरिव सुन्दरि ॥ २ ॥

Patala 23.

Shri Devi said: Before, O Deva, when engaged in amorous play, you mentioned the 100 names of Kali. Lord, speak of this to me. Shri Bhairava said: Well asked, Mahadevi, I will tell you of that previously untold. Vararohe Sundari, you should conceal it like your own yoni. [1-2]

प्राणाधिकप्रियतरा भवती मम मोहिनी ।

क्षणमात्रं न जीवामि त्वां विना परमेश्वरि ॥ ३ ॥

यथादर्शेऽमले बिम्बं घृतं दध्यादिसंयुतम् ।

नथाहं जगतामाद्ये त्वयि सर्वत्र गोचरः ॥ ४ ॥

शृणु देवि प्रवक्ष्यामि जपात् सार्वज्ञदायकम् ।

सदाशिव ऋषिः प्रोक्तोऽनुष्टुप् छन्दश्च ईरितः ॥ ५ ॥

देवता भैरवो देवि पुरुषार्थचतुष्टये ।

Mohini, you who are as dear to me as life itself, I could not live for an instant without you, Parameshvari. [3] Like sight is inherent in the sun and as ghee is inherent in milk, so I, the Natha am everywhere present in you. [4] Listen Devi, I will speak to you of the japa giving all knowledge. Sadashiva is the rishi, it is said; Cchanda is the metre, [5] the devata is Bhairavi Devi, bestowing the four aims of mankind.

विनियोगः प्रयोक्तव्यः सर्वज्ञदायकम् ॥ ६ ॥

महाकाली जगद्धात्री जगन्माता जगन्मयी ।

जगदम्बा जगत्सारा जगदानन्दकारिणी १० ॥ ७ ॥

जगद्विध्वंसिनी गौरी दुःखदारिद्र्यनाशिनी ।

भैरवभाविनी भावानन्ता सारस्वातप्रदा ॥ ८ ॥

चतुर्वर्गप्रदा साध्वी सर्वमङ्गलमङ्गला ।

भद्रकाली २० विलाक्षी कामदात्री कलात्मिका ॥ ९ ॥

The application is that it gives all knowledge. [6] Mahakali Jagadhatri (creator of the world) Jaganmata ( mother of the world) Jaganmayi (consisting of the world) Jagadamba (world mother) Jagatsara (essence of the world) Jagadanandakarini (cause of bliss in the world) [7] Jagadvighnasini (destroyer of world obstacles) Gauri (golden one) Dukhadaridryanashini (destroyer of unhappiness and poverty)

Bhairavabhavini Bhavananta Sarasvataprada (bestower of eloquence). [8]  
Chaturvargaprada (giver of the four aims) Sadhvi (holy) Sarvamangalamangala  
(greatest fortune of all) Bhadrakali Vilakshi Kamadatri (giving desires) Kalatmika  
(self of kalas) [9]

नीलवाणी महागौरसर्वाङ्गा सुन्दरीपरा ।  
सर्वसंपत्प्रदा भीमनादिनी वरवर्णिनी ॥ १० ॥  
वाररोहा ३० शिवरुहा महिषासुरधातिनी ।  
शिवपूज्या शिवप्रीता दानवेन्द्रप्रपूजिता ॥ ११ ॥  
सर्ववद्यामयी सर्वसर्वभीष्टफलप्रदा ।  
कोमलाङ्गी विधात्री विधातुवरदायिनी ४० ॥ १२ ॥  
पूर्णेन्दुवदना नीलमेघवर्णा कपालिनी ।

Nilavani (blue Sarasvati) Mahagaurasarvanga (greatly golden in all limbs)  
Sundaripara (supremely beautiful) Sarvasampatprada (giver of all prosperity)  
Bhimanadini (sounding terrifying) Varavarnini [10] Vararoha Shivaruha (riding  
Shiva) Mahishasuradhatini Shivapujya (worshipped by Shiva) Shivaprita (loved by  
Shiva) Danavendraprapujita (worshipped by Danavas)[11] Sarvavidyamayi  
(consisting of all vidya) Sarvasarvabhishthaphalaprada (giver of the fruit of every  
possible desire) Komalangi (soft of limbs) Vidhatri (creatix) Vidhatrivaradayini  
(giver of boons in creation) [12] Purnenduavadana (with a face like the full moon)  
Nilameghavarna (the colour of a blue rain-cloud) Kapalini

कुरुकुला प्रिचित्ता कान्तचित्ता मदोन्मदा ॥ १३ ॥  
मत्ताङ्गी मदनप्रीता मदाघूर्णितलोचना ५० ।  
मदोत्तीर्णा खर्परामिनरमुण्डविलासिणी ॥ १४ ॥  
नरमुण्डस्रजा देवी खड्गहस्ता भयानका ।  
अट्टहासयुता पद्मा पद्मरागोपशोभिता ॥ १५ ॥  
वराभयप्रदा ६० काली कालरात्रिस्वरूपिणी ।  
स्वधा स्वाहा वषट्कारा शरदिन्दुसमप्रभा ॥ १६ ॥

Kurukulla Viprachitta Kantachitta Madonmada (drunk with desire) [13] Matangi  
(elephant lady) Madanaprita Madaghurnitalochana (eyes full of desire) Madottirna  
Kharparasinaramundavilasini [14] Naramundasraja (with a necklace of men's  
heads) Devi Khadgahasta (holding a cleaver) Bhayanaka (giving fear)  
Attahasayuta (laughing loudly) Padma (lotus) Padmaragopashobhita [15]  
Karabhayaprada (hand removing fear) Kali Kalaratrisvarupini (true form of the  
night of time) Svadha Svaha Vashatkara Saradindusamaprabha (as bright as the  
autumn moon)[16]



शरत्ज्योत्स्ना संह्लादा विपरीतरतातुरा ।  
 मुक्तकेशी ७० छिन्नजटा जटाजूटविलासिनी ॥ १७ ॥  
 सर्पराजयुताभीमा सर्पराजोपरिस्थिता ।  
 श्मशानस्था महानन्दिस्तुता संदीप्तलोचना ॥ १८ ॥  
 शवासनरता नन्दा सिद्धचारणसेविता ८० ।  
 बलिदानप्रिया गर्भा भूर्भुवःस्वःस्वरूपिणी ॥ १९ ॥  
 गायत्री सावित्री महानीलसरस्वती ।

Sharatjyotsna (light of the autumn moon) Samhlada Viparitaratatura (addicted to taking the superior sexual role) Muktakeshi (dishevelled of hair) Cchinna-jata Jatajutavilasini [17] Sarvarajayutabhima Sarvarajoparisthata Shmashanstha (dwelling in the cremation ground) Mahanandistuta (praised by Mahanandi) Samdiptalochana [18] Shavasanasarata (addicted to the corpse asana) Nanda Siddhacharanasevita (served by Siddhacharas) Balidanapriya (fond of animal sacrifice) Garbha (the womb) Bhurbhuvahsvavarupini (true form of Bhurbhuvahsvar)[19] Gayatri Savitri Mahanilasarasvati

लक्ष्मीलक्षणसंयुक्ता सर्वलक्षणलक्षिता ॥ २० ॥  
 व्याघ्रचर्मवृता ९० मध्या त्रिवलीवलयाञ्चिता ।  
 गन्धर्वैः संस्तुता सा हि तथा चेन्दा महापरा ॥ २१ ॥  
 पवित्रा परमा माया महामाया महोदया १०० ।  
 इति ते कथितं दिव्यं शतं नाम्नां महेश्वरि ॥ २२ ॥  
 यः पठत् प्रातरुत्थाय स तु ध्यानिधिर्भवत् ।  
 इह लोके सुखं भुक्त्वा देवीसायुज्यमाप्नुयात् ॥ २३ ॥

Lakshmiralakshanasamyukta (showing all the signs of Lakshmi) Sarvalakshanalakshita (having every single characteristic)[20] Vyaghracharmavrita (wearing tiger skin) Madhya Trivalivalayanchita Gandharvaihsamstutasa (praised by the Gandharvas) hi Inda Mahapara (greatly supreme one) [21] Pavitra Parama (supreme) Maya Mahamaya Mahodaya. Maheshvari, so to you are declared the 100 celestial names [22] Whosoever reads these at morning time for certain gains a treasure. Here in this world, he is happy and afterwards attains union with Devi. [23]

तस्य वरदा भवन्त्येते सिद्धौघाः सचराचराः ।  
 खेचरा भूचराश्चैव तथा स्वर्गचराश्च ये ॥ २४ ॥  
 ते सर्वे वरनातान्ति साधकस्य हि नान्यथा ।  
 नाम्नां वरं महेशानि परित्याज्य सहस्रकम् ॥ २५ ॥  
 पठितव्यं शतं देवि चतुर्वर्गफलप्रदम् ।  
 अज्ञात्वा परमेशानि नाम्नां शतं महेश्वरि ॥ २६ ॥  
 भजते यो महाकालीं सिद्धिर्नास्ति कलौ युगे ।

He cannot be subjugated by siddhas, aughas, all which moves and does not move, whether they move on earth, in space or in heaven. [24] The names are called 'Boon', Maheshani and one may give up the 1000 (names). [25] One should recite the 100 (names) Devi, the giver of the fruit of the four aims (of mankind). O Parameshani, without knowing these 100 names [26], there is no siddhi from Mahakali in this Kali Yuga.

प्रपठेत् प्रयतो भक्त्या तस्य पुण्यफलं शृणु ॥ २७ ॥

लक्षवर्षसहस्रस्य कालीपूजाफलं भवेत् ।

बहुना किमिहोक्तेन चास्त्रिंशदधी भविष्यति ॥ २८ ॥

One who recites with devotion gains good results, listen! [27] He gains the results of hundreds of millions of Kalipujas. What use of more words? He will become the desired. [28]

## Mantras for clear speech and singing ability

### Vagisvari mantras:

Sakti as goddess of speech, devotees smeared with ashes

Oṃ yaṃ yāṃ śaṃkah priya viduḥ saṃ haṃ hrīṃ  
Vāgīśvari dhīmahi tanno saktih pracodayāt

\*\*\*\*

Oṃ bhṛṃ bhṛṃ bhṛṃ bhṛṃ bhasmāṅgī sarvāṅge  
Vāgīśvarīmāstuti phaṭ svāhā

Dewis of Singing:

Niṣṭhṛa-nādinī: goddess of clear, pure notes

Vāc: goddess of sound, speech and singing

Vaikhari vāc: dewi of singing speech mantra

Madhyamā vāc: dewi who knows speech and reason

Pashyantī vāc: secret dewi of inspired spontaneous singing

Parā vāc: maha dewi of sound of Mahakali-mahakala  
mantra

Pushpadanta: (flower tooth) Gandharva of song

### 3 skillful actions of Padmasambhava

The three skillful actions at the end of a session of Vajrayana practice are:

1. Dissolve the mandala in order to realize dharmakaya and to avoid the view of impermanence
2. Reemerge as the deity in order to realize sambhogakaya and to avoid the view of nihilism
3. Dedicate the merit and make pure aspirations in order to ensure the perpetual manifestation of nirmnakaya for the welfare of all sentient beings.


Mantra Vidyā – Mantric Science

Varna mālā – Sanskrit alphabet of 50 letters (garland of letters)

Devanāgarī – city of Devas (Kali's garland of heads)

Bindu – Source of all letters and words

- Composed of:
1. nāda: Shiva (consciousness)
  2. bindu: Shakti (energy)
  3. bīja: shiva-shakti (yabyum)

A – U – M :  WAKING – DREAMING – SLEEPING → OM  
1<sup>st</sup> Turīya      2<sup>nd</sup> Turīya      3<sup>rd</sup> Turīya      → 4<sup>th</sup>  
Turīya

O□ ३<sup>th</sup> Turīya – Utter wakefulness through all states of consciousness

Vāc : Dewi of sound/speech (ma shakti)

1. Pashyantī-vāc: (visible speech)  
very subtle sound, intuition
2. Madhyamā-vāc (intermediate speech)  
Subtle sound, thought
3. Vaikharī-vāc (manifest speech)  
Audible sound, speech
4. Parā-vāc: (supreme speech) (yabyum speech)  
Breathless breath